

people as can be found anywhere. And I am quite sure that, so far as the gentleman from Somerset is concerned, it is not in his heart to deal harshly with his slaves. I have only some slight acquaintance with him. But I sit daily with him at the table, and I must say that he is a most gentlemanly man, and a perfectly conscientious Christian. With much feeling he portrayed the kind treatment that the slaves receive at the hands of their masters. He said that when a slave is sick, his master, and the wife and children of the master, gather around him, the family physician is called in, and the minister of God is called in to soothe his last moments. Now, I think that is quite likely; I have no doubt it is so in his case; I think his slaves are better off in many respects than many freemen.

The gentleman adverted with a great deal of feeling to the fact that the minister of God was called in. Now suppose we pursue that idea a little further. We will suppose that the master and the slave are members of the same church, which is frequently the case. Being humanely and kindly treated, the slave has had impressed upon his mind his master's religious notions, and desirous of imitating his master, he unites himself to the same church. They sit down together at the communion table, and if there could be any time when in the eyes of God they are on an equality, I should suppose it would be at that time, when, acknowledging the same Father, they are bound together by the most endearing ties. The next morning, from choice or necessity, this man thus treated, thus trained, this member of the church, can be sold. And only think for one moment of the character of the man to whom he may be sold. A common slave-trader—not to say a slave merchant—a common slave-trader, the most degraded, the most debased, the most ferocious and cruel of the human race. This pious and christian man is transferred over to this demon in human shape, who sells him, no one knows or cares where or to whom, and for one or two hundred dollars more because he is a religious man. Yes, sir, the piety of the slave is made a matter of merchandise; they actually advertise and recommend them because they are religious, and ask a higher price because of their being church members. Just think of it. This pious and godly man, who has been reared with so much care and kindness that he feels himself not only a man, but a member of the great family of Christians—this man is turned over to one of the most ferocious monsters in human shape, to be kicked and cuffed and beaten by him until he is sold into the rice swamps, or cotton fields of some distant Southern State, away from his family and relations, away from all that has made his lot endurable before. Those are the beauties of the mild system of slavery. I am not talking now about cruel and inhumane slave-

holders, but of the mildest and best features of the system. How can this be an institution to commend itself to any man?

The PRESIDENT. The gentleman's time has expired.

On motion of Mr. DANIEL, the speaker was allowed fifteen minutes additional time.

Mr. SCOTT. I shall not want much more time to complete what I have to say.

I was perfectly shocked when I looked at the gentleman from Somerset (Mr. Jones,) knowing as I did his honesty, sincerity, and conscientiousness, to think that a man possessing those high qualities could become so blunted, could become so depraved, if I may use the expression, by the institution of slavery, as to be deaf to all these kinder sentiments of his heart, and to tolerate and excuse and uphold an institution that had such degrading and depraving tendencies. The institution of slavery must be bad indeed when it could so entirely blunt and destroy the feelings of a gentleman of his character and piety and conscientiousness.

We have been trying long enough, unsuccessfully, to keep the State of Maryland somewhere near even in the race of empire with the other States. Notwithstanding our many advantages we have fallen behind. States with far less opportunities than we have, not near so eligibly situated, have outstripped us in the march of progress. We have been striving to progress with a dead weight upon us—the institution of slavery. We have fallen behind, and now we have resolved that it is time to change our policy.

The gentleman from St. Mary's (Mr. Billingsley) says that three years ago we could not have done this thing. That is quite probable; but we would not be wise if we did not take the tide at its flood. Circumstances are now in our favor. We did not seek them, we did not make them; but we would not be wise if we did not use them. Adopt this article in your Constitution, abolish slavery, and like a young giant the State will start on the race of glory and renown. Immigration will pour in from every part of the country, and of the most desirable character, and which is now kept back by your repulsive and forbidding code. Free schools will flourish; your population will become educated and intelligent. And though it may rule some gentlemen out of power and place, who have heretofore enjoyed the good things of this world, the State of Maryland will not be the worse for it. The general diffusion of knowledge will benefit the great masses of the people. Enterprise, and industry, and thrift, and taste, and elegance, and everything that constitutes a great State, will date from the downfall of slavery, and the establishment of freedom. Every motive that can operate upon a religious and intelligent people prompts you to pursue this course.

Another great reason for adopting this